

## Etiquettes of dua by Imaam Ghaazzaali

(Kitaabul Azkaar p.497)

Imaam Abu Haamid Al Ghazzaali says in his book Ihya:

There are ten etiquettes for dua (supplication):

1. The supplicator should look for important times like 'Arafah day (9 Zul Hijjah), the month of Ramazaan, Friday, the last one-third of any night and the time of having sahari (pre-fast meal) on any night of the year.
2. He should make good use of important states like the state of prostration, the state of armed confrontation (during jihad), time of raining, iqaamat for congregational prayer, after congregational prayer and when the heart is tender.
3. He should face the Ka'bah, raise his hands and pass his hands over his face at the end.
4. He should keep his voice low, between too loud and silent.
5. He should not over-attempt eloquence and rhyming in his duas. Numerosity of dua is desirable.
6. He should have the humble attitude of a beggar, be devout and in awe of Allaah.  
إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا خَاشِعِينَ (21:90) They used to vie one with another in (doing) good deeds and call upon Us with (mixed feelings of) hope and fear, and they were humble before Us.)  
رَبِّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ (7:55) Call upon your Lord with humility and in private. In fact He does not love the transgressors.
7. He should put forward his supplication in a determined way with complete confidence in the acceptance of dua. "Let me make the dua, though it is not going to be accepted, anyway" should not be his attitude. Sufyaan bin 'Uyainah said, "What you know of your shortcomings and sins should not stop you from dua, as Allaah has accepted the dua of the most evil and sinful of His creation, Iblees. قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ (He (- Iblīs, in impertinent defiance) said, 'Grant me respite till the day when they are raised up again.' 7:14) قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ((Allah) said: 'You are among the respited.' 7:15)
8. He should insist on his dua, repeat it thrice and should not complain that such a long time has elapsed yet the dua has not been accepted.
9. He should begin his dua with Allaah's remembrance. Ideally he should start with praise and glorification of Allaah followed by asking Allaah for blessings on the Prophet صلى الله عليه وسلم. He should also end his dua with them.
10. This is the most important and the basic factor for acceptance. He should repent, return whatever he has obtained tyrannically, and turn completely towards Allaah.

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### Importance of dua

Ibn Abbas narrates that one day when he was behind the holy Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) (riding upon an animal), the Prophet said to him: O boy! I am teaching you a few things:

1. Remember Allah, he will remember you. Remember Allah, you will find him before you.
2. When you ask, ask Allah. When you seek help, seek from Allah.
3. Know that if the entire community gets unanimous to benefit you with something, they will be unable to, except with what Allah has decided for you.
4. Similarly if they get unanimous about doing some harm to you, they will be unable to, except what Allah has decided against you.
5. The pens (that write destiny) have been raised up and the papers (on which destiny is written) have dried up.

(Tirmizi, Riyaazus Saaliheen, no.62, p.42)

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: Whichever Muslim on the face of this earth asks Allah for something, He grants it to him or removes from him an affliction of equal measure unless he asks for something sinful or for cutting off relations.

A person from amongst the companions said: In that case, we will ask for more and more.  
The Prophet said: Allah can grant even more.  
(Ubaada bin Thaabit, Tirmizi, Kitaabul Azkaar, p.503)

The Prophet (ﷺ) said: Nothing can change the destiny except dua and nothing can elongate a person's life except keeping good relations with kith and kin.  
(Salmaan Faarisi, Tirmizi, Mishkaat, p.195)

### **When and how**

The Prophet (ﷺ) said: Ask Allah in a state of conviction that your dua will certainly be accepted. Remember that Allah does not accept the dua of a careless, trifling heart.  
(Abu Huraira, Tirmizi, Kitaabul Azkaar, p.500)

The Prophet (ﷺ) used to love saying dua thrice and seeking forgiveness thrice.  
(Ibn Mas'ood, Abu Dawood, Kitaabul Azkaar, p.500)

When the Prophet (ﷺ) raised his hands for dua, he would not bring them down unless he rubbed his face with them.  
(Umar bin Khattaab, Tirmizi, Kitaabul Azkaar, p.500)

The Prophet (ﷺ) said: Whoever likes his dua to be granted in the times of calamities and afflictions should say dua aplenty in good times.  
(Abu Huraira, Tirmizi, Kitaabul Azkaar, p.485)

### **Some duas**

The Prophet (ﷺ) took hold of the hands of Mu'aaz bin Jabal and said, "Mu'aaz! By Allah, I love you (You are dear to my heart.)".  
The Prophet (ﷺ) then said: I keenly advise you not to forget saying this dua at the end of every prayer:  
*Allaahumma a'innee 'alaa zikrika wa shukrika wa husni 'ibaadatik.*  
(O Allah! Help me in remembering you, thanking you and worshipping you earnestly.)  
(Mu'aaz, Abu Dawood and Nasaee, Kitaabul Azkaar, p.111)

The Prophet (ﷺ) said: the prayer for the calamity- afflicted is:  
*Allaahumma rahmataka arjoo, falaa takilnee ilaa nafsee tarfata 'ain, wa aslih lee shanee kullah, laa ilaaha illaa ant.*  
(O Allah! In your mercy I rest my hope, so do not leave me to myself even for the period of an eye-blink. Solve all my problems. There is no god but you. )  
(Abu Bakra, Abu Daawood, Kitaabul Azkaar, p.171)

The Prophet (ﷺ) said: Whoever needs something from Allah or from a person amongst the children of Adam, should do wuzoo in a good manner, then say two rak'at salaah, then praise Allah and send darood on the Messenger, and then say:  
*Laai ilaaha illa-Allaah-u-alhaleem-u-alkareem, subhaan-a-Allaahi rabb-i-al'arsh-i-al'azeem, wa-alhamdulillaahi rabb-i-al'aalameen.*  
*Asaluka moojibaati rahmatika, wa 'azaaima maghfiratika, wa-alghaneemata min kulli birr, wa-assalaamata min kulli ithm.*  
*Laa tada' lee zamban illaa ghafartah, wa laa hamman illaa farrajtah, wa laa haajatan hiya laka rizan illaa qazaitahaa, yaa arham-a-arraahimeen.*  
(There is no god but Allah, the Forbearing, the Generous; glory be to the Lord of the magnificent throne; praise be to Allah, the Lord of all worlds.  
I ask You the things which necessitate Your mercy, the most certain forgiveness of Yours, a portion from all good deeds as prize and protection from all sins.

Do not leave any of my sins without forgiveness, nor any of my worries without dispelling, nor any of my needs – which You like – without fulfilling, O Most Merciful of all those who show mercy!)

(Abdullaah bin Abi Aufaa, Tirmizi, Ibn Maaja, Kitaabul Azkaar, p.243)

**Note:**

When a vowel is preceded and followed by a hyphen (-), then you can read in two ways:

- a) The preferred way is to read **without pause** in between, omitting the A after the second hyphen. Example:  
Read *Allaah-u-Alhaleem* as *Allaahulhaleem*.  
Read *Sabeel-u-Assalaam* as *Sabeelussalaam*.
- b) If you need to pause in between, then skip the letter between the two hyphens. Example:  
Read *Allaah-u-Alhaleem* as *Allaah Alhaleem*.  
Read *Sabeel-u-Assalaam* as *Sabeel Assalaam*